

MANKIND

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Editor: KEITH KENNEDY.

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Foreword

SINCE the Exhibition of Native Arts and Crafts, held by the Society in conjunction with "The Telegraph" in the "Sun" Buildings, there has been an increasing interest in the science dealing with the study of Man. The membership of the Society has been considerably augmented, and a similar Anthropological Society has been founded in Victoria to carry on work in that State. There are now three societies in Australia, for in South Australia one has been functioning for a number of years, and we hope in the near future to hear of others in each of the States.

In New South Wales, members of our Society have been carrying out much useful field work, but, owing to the passing of the Aborigines, we are

handicapped by the almost entire absence of information, and our conclusions are necessarily speculative. The deserted camping grounds and rock shelters still present problems for investigation, and it is possible that some of them may eventually yield evidence of importance in such matters as the antiquity of Man in Australia, the origin of his lithic culture, and his conjectured contact with the ancient Tasmanians. The Society realizes the importance of systematic field work, but it is an expensive item and needs financial encouragement.

All the illustrations in this issue of MANKIND are from blocks kindly lent by Sun Newspapers, Ltd., for which courtesy we tender thanks.

Proceedings of the Society

JULY 18, 1933

THE President, Dr. Wardlaw, occupied the chair. Mr. F. E. Williams, Government Anthropologist of Papua, was present.

Nominations for Membership: Miss E. Collins, Mr. E. Ramsden.

Members Elected: Mrs. Malcolm MacCormick.

Mr. Gregory Bateson was then called upon to deliver his lecture "Death and Reincarnation on the Sepik River." He contrasted the effects upon the community of the death of a commoner in which only the immediate relatives and clan members are concerned, with that of a renowned warrior, an important individual, for whom the whole community mourns. His skull is stuffed and retained as a good omen or charm. The dead are buried on elevated land, usually in a deserted village, beneath the floor of a house. The mourning ceremonies react through two channels, the initiatory age-grade, and the totemic clans. Death is avenged by clans, and in this instance of the warrior there had been about twelve deaths on each

side, originating in a brawl during initiation, during which he had killed a man of another clan. The spirits of the dead are blown back to the village as a mist, by the east wind. They re-enter the mother's womb, and are reincarnated. An important individual may be reincarnated in several lines of descent.



A La Perouse half-caste posing with North Queensland shield.

AUGUST 8, 1933

The President occupied the chair.

Members Elected: Miss E. Collins, Mr. E. Ramsden.

Dr. R. Fortune spoke on "The Family Life of the Mondugumor Tribe." He dealt with the marriage systems of primitive peoples, tracing out the matrilineal, patrilineal and other systems, with and without fixed patterns.

Dr. Mead dealt with food and growth amongst the Arapesh of the Wiwiak Mountains, Mandated Territory of New Guinea. Food, she stated, is the motive force that keeps the wheels of society moving, it being an important cohesive factor in social and ceremonial life. It is conserved to grow children, and male children are valued, as the environ-

ment is mountainous, with little natural food resources. Taro and yams are grown, pigs raised, game hunted, and other vegetable foods collected in the bush. Coconuts are only eaten at feasts. Each family has a small plot which it cultivates in a number of other families' gardens some miles away: each man has a partner with whom he exchanges food. All food is divided between the active members of the community and the old people. If a man has a very good crop he gives a feast and distributes to the community. Growth is the important and principal concern of the people, and the social sanctions and restrictions are aimed to make it a success.

ANNUAL MEETING, OCTOBER 17, 1933.

The Hon. Secretary read the minutes of the preceding Annual Meeting and the Annual Report for 1933. The Hon. Treasurer read the Balance Sheet. These were confirmed.

The following office-bearers were elected for 1934: *Patron*: His Excellency Sir Philip Game; *Vice-Patron*: His Excellency Sir Hubert Murray; *President*: Mr. Keith Kennedy; *Vice-Presidents*: Dr. H. S. H. Wardlaw (retiring President), Dr. A. P. Elkin; *Council*: Dr. C. Anderson, Prof. A. N. Burkitt, Messrs. Robert Turner, H. G. Wright, Carlyle Greenwell; *Hon. Secretary*: Mr. F. D. McCarthy; *Hon. Treasurer*: Mr. R. H. Goddard.

Nominations for Membership: Miss P. Kaberry, B.A.

Members Elected: Mrs. E. H. Freeman, Mr. McKeown, Jr.

Dr. Wardlaw then called upon the new President, Mr. Keith Kennedy, to take the chair.

Mr. Kennedy thanked Dr. Wardlaw for his work in connection with the Society and the interest he had shown in its activities.

Dr. Wardlaw delivered the Presidential Address on "Some Aspects of the Relation of Man to his Environment."

OCTOBER 19, 1933

The President, Dr. Halero Wardlaw, occupied the chair.

Nominations for Membership: Mrs. E. H. Freeman, Mr. McKeown, Jr.

Don Raphael Medina Mattei then spoke on "Glimpses of the Native

Races of Central America." He dealt with the Central American native races in a very refreshing lecture. The President tendered the thanks of the Society to the lecturer, and a vote of thanks was carried by acclamation.

SPECIAL MEETING, NOVEMBER 21, 1933.

The President, Mr. Keith Kennedy, occupied the chair.

Member Elected: Miss P. Kaberry.

The Rev. J. Needham delivered a lecture upon "Missions and Anthropology." He dealt especially with the aims and objects of the mission movement in Australia, its methods, teachings and the organization of the mission

stations. A vote of thanks was carried by acclamation.

An album of photographs of the natives of the recently explored Mt. Hagen area in the interior of New Guinea, and some specimens of hafted adzes, were kindly loaned by Mr. J. Taylor, Assistant District Officer, and Mr. Leahy, for exhibition to members.

SPECIAL MEETING, NOVEMBER 30, 1933.

The President, Mr. Keith Kennedy, called upon Mr. M. Leahy and Mr. J. Taylor to screen films of the natives of the Mt. Hagen area in the interior of New Guinea. These people live in highly organized agricultural communities, with a remarkable system of gardening. They use shell currency, and their material culture exhibits

considerable artistic ability. This is the first expedition to penetrate this unexplored region. The President then thanked Messrs. Leahy and Taylor for the opportunity of exhibiting these unique films to the members of the Society, and Mr. Taylor for his interesting lecture. The vote of thanks was carried by acclamation.

FEBRUARY 20, 1934

The President, Mr. Keith Kennedy, occupied the chair.

Nominations for Membership: Prof. Dr. K. Absolon, Brünn, Czecho-Slovakia, Mr. E. M. Allan, Miss M. Arnott, Miss E. B. Booth, Mr. T. G. Crooks, Dr. Grace Cuthbert, Messrs. M. and R. P. Farrar, Rev. A. O. Hardie, Mr. F. Hine, Mr. E. A. Holden, Rev. S. Howard, Miss L. Kaylock, Rev. J. Long, Miss Rita Low, Miss D. Mackellar, Messrs. G. F. Manuel, Don R. Medina Mattei, F. C. Moore, W. J. Morden, S. G. Moriarty, C. Nauthe, Capt. J. Robins, R.N., Mr. A. H. Smith, Miss B. Wright.

Member Elected: Miss P. Kaberry.

Mr. R. Turner gave notice of motion "That the words 'New South Wales' in the second line of clause A. 1. be altered to 'Australasia.'"

Sir Colin MacKenzie was then called upon to deliver his address upon the case of Frederick Bayley Deeming, who was hanged in 1892 for the murder of six persons. He traced the history of the criminal, and discussed the psychology of the case. He then compared the anatomical and physical features with those of anthropoid apes, primitive types of man, and of modern man. A discussion followed. (A detailed account of this lecture is published in this issue of MANKIND under the heading of "Frederick Bayley Deeming.")

MARCH 20, 1934

The President, Mr. Keith Kennedy, occupied the chair.

Nominations for Membership: Mr. R. L. Black, Leeton, Mr. J. MacGrogan, Singleton, Miss E. W. Corden, Mr. F. Slater, Drummoyne.

Members Elected: Prof. Dr. K. Absolon, Brünn, Czecho-Slovakia, Mr. E. M. Allan, Miss M. Arnott, Miss E. B. Booth, Mr. T. G. Crooks, Dr. Grace Cuthbert, Messrs. M. and R. P. Farrar, Rev. A. O. Hardie, Mr. F. Hine, Mr. E. A. Holden, Rev. S. Howard, Miss L. Kaylock, Rev. J. Long, Miss Rita Low, Miss D. Mackellar, Messrs. F. G. Manuel, Don R. Medina Mattei, F. C. Moore, W. J. Morden, S. G. Moriarty, C. Nauthe, Capt. J. Robins, R.N., Mr. A. H. Smith, Miss B. Wright.

As an introduction to his lecture upon "Magic and Medicine in Tanga," Mr. Bell sketched the social organization and occupations of the people, and their environment. Disease, the lecturer continued, is not regarded as a natural

and normal occurrence, but is considered to be the result of the machinations of evil spirits, or of human beings who have enlisted the aid of some supernatural power. The transgression of tribal taboos brings disease in its train. The natives have a surprisingly detailed, though not entirely accurate, knowledge of the human body. Again, their knowledge of the healing properties of certain herbs enables the medicine man to effect cures. These men also resort to magic in order to expel the evil thing which is believed to enter into the patient. They employ imitative and contagious magic to bring this end about, at the same time using herbs and massage as auxiliary measures. The lecture was illustrated by lantern slides. A discussion followed. The Chairman then called upon Mr. Turner to introduce his notice of motion that "the word 'New South Wales' be altered to 'Australasia' in the Constitution A. 1." The meeting closed on the motion of the Chairman.

Geographical Nomenclature

LARMER'S NATIVE NAMES OF POINTS AT PORT JACKSON

(By FREDERIC SLATER.)

ABORIGINAL names for points of land at Port Jackson were jotted down in 1832 by J. Larmer, a surveyor employed in the New South Wales Government service from 1829 to 1860. Although in 1834 Larmer compiled nine vocabularies, he gave no meanings to the names in the Port Jackson list. In 1898 Professor T. P. Anderson Stuart, M.D., received from the Lands Department a copy of "Larmer's Native Vocabulary," together with the Port Jackson list of names. These were printed in the *Journal of the Royal Society of New South Wales*, Vol. XXXII, 1898. There they have remained for another 36 years—102 years in all—awaiting elucidation. Many people have sought information concerning the names, but have had to be satisfied with the answer "They are aboriginal place names." The Aborigines had no alphabet or picture writing, and consequently the recording of these place names was more obscure than hieroglyphics or Babylonian cuneiform, and the language itself as dead as languages that came before Latin or Greek.

Despite the definite views of the Surveyor-General, Major T. L. Mitchell,

that the natives could furnish names for every flat and almost every hill, and his insistence on the surveyors getting those names, the Aborigines had few if any place names, and with two or three exceptions they left us no heritage of any around the shores of Port Jackson. They invented names on the spur of the moment. They were willing to give a name to any place in answer to questions. But more often than not they misunderstood the question and, as a consequence, some very strange names have strayed into our geographical nomenclature, and the meaning given to them is most incongruous. In Larmer's list, with two, or possibly three, exceptions, the place names around Port Jackson were given after the advent of the white man, and reflect the white man's works or manner of living.

Goat Island, called Memil—the eye of the Harbour—was claimed by Bennelong under that title. He said it belonged to his father, and he announced that it was to be transferred on his death to By-gone, his friend and companion. The points jutting out into the harbour at that narrow part now crossed by the bridge—Milson's



A Corroboree, Central Australia.

Point, Blue's Point, and Dawes' Point—were called "Warung-area," meaning the other side of the water, where they ferried over in their bark canoes. There was free intercourse between the Cameragals on the north shore and the Cadigals on the south shore. The Aborigines were like brothers in those brave days of old. The name went to Blue's Point when Billy Blue ferried passengers across to that place. Warung was the name given to the site of Sydney by the early searchers for geographical

of land around Port Jackson. The aboriginal name is set out in parenthesis, and the meaning follows. It will be seen that in a few cases a detailed explanation has been given; in others a simple word gives the explanation.

SOUTH SHORE.

Long Nose Point (Yerroulbin): Resembling a sword or a long boomerang.

Goat Island (Milmil): The eye (of the harbour).



nomenclature. It was afterwards altered to Warrane or Wirain, a name given by the natives to the rock kangaroo. But Warung was just the other side of the water.

The difficulty in translation has been made more difficult by Larmer's inability to catch the idiom and to preserve the spelling. Some words are spelt in two or three different ways—due probably to the fact that he gathered the names from more than one source. During his surveying he visited Parramatta, Lane Cove, Willoughby, Gordon, Neutral Bay and other parts. With few exceptions the words are in the language spoken around Sydney.

The following is a complete list of Larmer's native names of points

Jack the Miller's Point (Goodye): Smoky (flour dust).

Slaughterhouse Point (Tarra): Teeth.

Bennelong Point (Jubughalee): Something supernatural, an evil spirit, the devil; also a name given to the white man.

Mrs. Macquarie's Point (Yourong): A place to go to, a place for ceremonies. The name applied to the adjacent domain.

Elizabeth Bay (Jerrowan): Afraid to go, a place where the aborigines were not welcome.

Mr. McLeay's Point (Yarrandab): The beard, or like a beard.

Point Piper (Wilarra): A place where married men returned to their wives and families after their work, the

nearest expression that the Aborigines had for home.

Rocky Point, South Vacluse (Burrow-we): Night light—a lighthouse or a light left burning to guide ships or boats.

Vacluse Point (Moring): Sandy place, a beach.

Siddon's and Watson's (Kutti): A place below, underneath.

Laing's Point (Ku-bung Harra): An old woman's breast.

Sow and Pigs (Birrur-Birille): The sea's fingers.

Shark Island (Boambilli): Coming up to breathe.

Clark Island (Billong-Ololah): A star in the water (really one of the Pleiades).

NORTH SHORE.

Billy Blue's Point (Warung-Area): A place on the other side of the creek, where boats crossed.

Hulk Bay (Quibree): A place of dead wood or timber (evidently applied to hulks that were not equipped like other ships).

Milson's Point (Kiarabilli): Evidently a corruption of Carabella—Mr. Shairp's house. Larmer occasionally got hold of a word like that and set it down as a native word. The Cameragals had a word Carre-nare-bille, meaning "to cough," and they may have used it under the impression that it was the right

word. There is also a word in Kamilaroi, "Karabille," meaning "return," but that language was not known at the time. On old plans the word is spelt Carabilli.

Point East of Milson's (Wudyong): Plenty of smoke.

McLaren's Store (Wurrubirri): A hollow tree swelled out with what it contains inside. To the Aborigines the building of timber resembled a hollow tree containing an abundance of provisions and stores.

Careening Cove (Weye Weye): A place of fires, and evidently spoken of as a bad place, probably given by a native who had heard something about hell.

Point West of Robertson's Point (Kurra-ba): To throw over.

Robertson's Point (Wulworra-jeung): This was Bennelong's favourite name. He had several of them. The first part of the word means the Milky Way, and the second part the fire, or the stars. Whether it was that this point looked across to Bennelong's hut where he was placed when he was first captured and they could see his fire burning, or whether the lights of the settlement across the water looked like the stars of the Milky Way can only be conjectured.

Mosman's whaling establishment at Sirius Cove (Goram Bullagong): The



Central Australian Aborigines in front of "Whurley".

place where the fat is got from the whales.

Bradley's Head (Burroggy): Land rising up; really rising up like the back of a kangaroo that has stooped to drink.

Chowder Bay (Koree): The ear.

West Head-Middle Head (Gurgugal): Cloudy looking, or hidden in a mist.

Middle Harbour (Warrin-ga): Grey head.

North Harbour (Kunna): The place where the people go when the sun is up to get their food and cook it.

Fincham's, North Harbour, or Balgowlah Township (Jilling): The moon place, or the place where the people go at night—to sleep.

The Spit, Middle Harbour (Burra-bru): A kangaroo's ear. Others say that the name Barra-brui applied to one part of Middle Harbour, not to the Spit only. The spelling is a nearer approach to the word, which means the "sea's ear."

Point East of the Spit (Parriwi): The night light—a light for the guidance of ships or boats.

had to do service for a dozen in other languages. In Arabic there are over eighty words for "honey," and five hundred for "lion." But the Australian Aboriginal, with his small vocabulary, made beautiful metaphors. For instance, Maroubra (murruba in Kamilaroi) is said to mean "beautiful" or "good" in the language spoken in the Sydney area. By some it is said to mean "a beautiful woman." But only the poets or the meistersingers of the bush used that word to express their idea of beauty. "Gorah gallong-alleong" was the phrase used for "a handsome woman." The term used by the native women when they greeted each other was "Boora cam-murray, Camongalleong," that is, "It's a fine day. You do look handsome." Or, as the society women of the present day say to each other, "Good afternoon. You do look sweet," or perhaps "You do look nice." They had nice manners, those women of 1788, despite their black skins and the fact that it

HOW THE ABORIGINES NAMED PLACES.

Larmer's nomenclature only touched the fringe of the settlement. There were other aboriginal place names much older than those in his list, but none of them showing that they were of more ancient usage than the advent of the white man. Most of the names were given by the Aborigines on the spur of the moment, and those settlers who had sufficient education to write them down have left us a heritage of nomenclature of varied orthography. But most of the place names are without any meaning attached to the words, and some of them absolutely misleading in their interpretation.

The Australian Aboriginal in these parts was not of low mentality. He was a trained hunter, with eye and ear and brain alert. The incredulous might smile when it is said that he had a certain amount of culture and manners that might put many Europeans to shame. This will be seen in the poetry and imagery in many place names drawn from a limited vocabulary. One word



Central Australian group.

was not fashionable to wear any clothes. "Maroubra" is really derived from "Moorroobin," and means "a woman's milk." As a consequence "mother's milk," the most beautiful thing in the nourishment of her babe, was applied to many things beautiful. One of our earliest and most eminent botanists says that the Aborigines gave the name "Moorroobin" to "a white lily." Here one sees the metaphorical use of words in the language. A white lily was like the most beautiful thing they knew, "mother's milk." Does it not awaken in one's mind those beautiful words "Consider the lilies how they grow; they toil not, they spin not, and yet I say unto you Solomon, in all his glory, was not arrayed like one of these." I have used Maroubra as an illustration in order to show how some place names seem out of place until traced to their original source and the thoughts they inspired in the mind of the blackfellow when asked to give a name to a place which hitherto had no name at all. The quick, alert brain soon devised one from something that came through the eye or the ear or the memory.

Naming places under such conditions was a natural instinct. It was born in them. The baby received its name when it was six weeks old. The name given was something that had been almost constantly before the eye of the mother, or something that came before the eye when the time arrived for giving baby a name. It was quickly decided. Consequently, there were many beautiful names, including those derived from the shining stars, the beautiful birds and sounds of rippling waters or the rustle of leaves. There were also ridiculous names, some of them showing a deep sense of humour and also of vivid description. But with all his alertness in giving names to places, the Aboriginal had little power of translation into another language. He learned English words quickly, but pronounced them in his own way. Consequently many so-called aboriginal names are merely English words aboriginized. Sometimes he was shy

when asked the meaning of a word. At other times he could not find the word, or perhaps understand the question, and gave either an evasive answer, or qualified the word without giving the meaning of it. One of the best illustrations of the former is "Piallago," set down as the aboriginal name for the Limestone Plains where the Federal Capital now stands. The blackfellow was asked the name of the place, and replied "Piallago," which merely means "I'll tell you by and by." But the name went down on the map, and is still referred to in histories of the Federal Capital where they make aboriginal mystery of "Canberra" without knowing the meaning of it, though the vocabularies are open for them to decide. The latter method of qualifying the word is seen in connection with "Parramatta," which for more than a century has been said to mean "Eels sit down here." This has even been recorded in books by people who should have known better, for the language is not so dead that it cannot be resurrected. "Parra" means "night" or "darkness," and "matta" refers to "jungle" or "dense scrub" beneath which there is little light. Parramatta merely describes the mangroves growing along the river where eels have certainly "sat down" from time immemorial. "Burranalla-wallibija" would have been the name of Parramatta if the true meaning of "eels sit down here" had been applied to it.

Many place names in the Sydney area have been recorded, and most of them have been left uninterpreted. Some of them are only half words. No fixed method of orthography has been followed, but the spelling has been no deterrent to arriving at their correct meaning. They are put down here in their aboriginal setting, the English name being placed between parenthesis, the meaning following:

Barra-brui (Middle Harbour) means the ear of the sea. This name applied to the whole of Port Jackson.

Bennelong (Fort Macquarie): One of the many names of the famous

Aboriginal whom Governor Phillip took to England. It was spelt in various ways, but one of the earliest records is "Bianamelong," meaning "Father's eyes."

Bondi: This has been interpreted as meaning "water breaking over rock." It is one of the earliest place names. It is only half a word, taken from Nagulbundi (the latter part pronounced "Boondi"), which means a "nose," and refers to Ben Buckler. Its meaning might be extended to "a nose that has no sense of smell."

Boorooawang (Garden Island) means an island.

Bulwarra (Pyrmont): Open-eyed, to stare.

Boree (North Head): A huge rock going up to meet the sky.

Burrawarra (South Head): The night sun (referring to the lighthouse).

Carrajeen (Potts Point): Cross-eyed.

Coogee: Said to be a place of bad smells. I am glad to be able to remove the opprobrium. The word means "smoke," possibly referring to camp fires, or probably to the mist that rises from the ocean looking like smoke.

Cookaroo (Farm Cove), variation of Kookaburra. But the whole area including the Domain was known from the beginning of settlement as Youlang "a place for ceremonies." It was so observed, and is to this day by the white settlers.

Cubba Cubba (Middle Head): Like a mountain. One of the many names applied to this headland.

Yaranabie (Darling Point): Corrupt spelling. It means a beard, or like a beard.

Ginnagulla (Rose Bay): Sparkling like stars in the sky.

Gurugal (Middle Head): Covered in clouds.

Koggeran (Rushcutter's Bay): One of the numerous names for a laughing jackass. The rushes in this bay were called "Bumburbara" (sea grass).

Maroubra: A woman's milk.

Mattawunga (Fort Denison): A place where evil spirits (white men) got "lean" through hunger. Part of the word is left out. It shows that the Aborigines were afraid of the place on account of a "ghost."

Parramatta: Dark jungle (mangroves).

Tulagulla (Dawes Point): Something that flies to the sky.

Turramurra (Lane Cove): The small river or creek, as distinct from the Parramatta.

Warrienbah (Cockatoo Island): A place where men got lean and haggard through getting little to eat.

Woolloomooloo: No word has caused more dispute as to its meaning or has been more misinterpreted. The word is only part of a phrase "Woolamulla-moola, bourbille," meaning "Stop here, man sick (or ill), buried here." The Aborigines gave the place a wide berth, as the patients who were suffering from smallpox were landed there, and when they died were buried near the spot. According to the Sydney blackfellow's idea of hygiene, these burials were a source of danger to those who visited the place.

The Royal Anthropological Society of Australasia

THROUGH the courtesy of the Rev. A. J. Barrett, of Bombala, we have the loan of several numbers of *The Science of Man*, the official journal of the old Royal Anthropological Society of Australasia. This Society was formed at a public meeting convened for the purpose at the Royal Exchange, Sydney,

on December 5, 1895. Its first journal was called *The Australasian Anthropological Journal*, which was issued once a month, and was edited by the founder of the Society, Dr. Allan Carroll. The list of patrons of the Society published in the Journal was large, and headed by His Excellency

the Right Hon. Viscount Hampden, Governor of New South Wales. On February 21, 1898, the name of the Journal was altered to *The Science of Man*, and the following year the Government of New South Wales granted a sum of one hundred pounds to the Society, making it possible to reduce the price of the journal from one shilling to sixpence. In the year 1900 Her Majesty Queen Victoria conferred upon the Society the right to use the prefix "Royal," and from then onwards the Society was called "The Royal Anthropological Society of Australasia."

Dr. Allan Carroll died on April 17, 1911, and the Rev. J. Hargrave, who had been acting as manager for Dr. Carroll for a period of two years before

his death, was appointed Director and Manager in his place, and Mr. D. Izett became Editor of the Journal. On the advent of the War in 1914 the Society was disorganized in consequence of the members having turned their attention and activities towards the service of the country. For the same reason the publication of *The Science of Man* was adjourned.

In 1925 the few remaining members decided to reconstruct the Society, but it proved a difficult task to bring it up to the standard of prior to the War; the movement, however, kept gaining ground. By the end of 1928, the present Anthropological Society of New South Wales was formed.—KEITH KENNEDY.

The Drums of Mbau

(By KEITH KENNEDY.)

A FULL moon overhead, the soft lapping of wavelets amongst the mangrove roots, not a breath or movement in the warm air. Suddenly, across the still waters, echoed a dull sub-metallic thud, followed by another an octave lower; then the sounds were repeated in slow and stately rhythm, for fully a minute. The notes came from a pair of huge lalis, or wooden drums, on the island of Mbau, the ancient capital of Fiji, where Thakombau, last of the old cannibal kings, lies buried. After a pause, there followed the booming of another and deeper-toned pair of lalis, beginning slowly, increasing in speed, and finishing with a sustained roll. So must have sounded the drums in days when pagan gods held sway, but now the sombre beats were calling the members of two religious denominations to worship.

All that afternoon I had tramped, under a hot sun, across country from the old native town of Rewa, on the river of the same name. The track ends abruptly at the shore, from whence the traveller, if it is high water, must be taken by canoe over the intervening

quarter of a mile to the little island on which the town of Mbau is built; or, if the tide is out, he may reach it by wading through mud banks. When I reached this spot the sun had already set, and it was high tide. There were no canoes about, so I had to make the best of conditions and camp, hoping that the mosquitoes would not pass word amongst themselves of my arrival.

The drums continued to beat intermittently for some time; then there was silence, broken only by the occasional "flop" of a fish leaping out of the water, and later by the soft rustle of a welcome land breeze that sprang up. I fell asleep in spite of the mosquitoes, which are not so avid as those met with in other tropical countries. The Fijian mosquito does not seem to be able to penetrate through cloth to the same extent as some I have encountered (probably its proboscis is shorter, on account of generations of feasting on the bare bodies of the natives?), so, if a person keeps his head covered up, he can sleep. In warm Fiji, however, one has to come up occasionally for

fresh air, and then the mosquitoes get their chance.

At daybreak I was awakened by the liquid notes of a bird in a tree above me, and then again sounded the lalis from the island—evidently a signal to commence the day. They were answered by a complicated tattoo from a pair of high pitched lalis on the mainland far to the north, and soon afterwards there were sounds of paddling, and an outrigger canoe came stealing through the morning haze, to be beached close by. Two young Fijians got out, and I

Fijian drums are made in all sizes, from the small portable make lali a couple of feet in length, to the huge signalling lali made from the hollowed out trunk of a tree. The wood used in making them is usually Vesi, or sometimes Tavola, which is shaped and hollowed out into the form of a trough. To sound them one lip of the trough is beaten with two short, heavy sticks; they are therefore not true drums, but a species of gong, for there is no tympanum stretched over the sound chamber.



A Fijian "Meke".

asked them to ferry me across. One replied that they would take me over in two hours' time, when they returned from their visit inland, but that presently other canoes would be over by which I could go across at once; so I watched them starting off along the track, shouldering between themselves a long pole, from which swayed a coconut leaf basket containing taro and bananas. Soon afterwards another canoe came along, and the owner paddled me to the island where, later in the day, I was taken to see the drums that I had heard in such romantic, albeit uncomfortable, circumstances.

Lali playing is not the senseless drumming of savages, but is an art only to be acquired with practice. For signalling two, each of a different pitch, are invariably used at the same time, and a discerning listener can distinguish the various calls, and understand their meaning; he can make out the call to assemble for meetings, the war tattoo, and many others. In the olden days was often heard the ominous roll of the cannibal feast orchestra, which sometimes consisted of several lalis playing together in a nerve-racking cacophony, while the *mbokola*—the chief item on the menu—was being cooked. A great

mystery has been made of the drum language, by means of which messages can be sent from one village to another ; but it is very simple, because at least four different qualities of tone can be obtained from a pair of lalis and, by changing the order and succession of these notes, as many calls can be sent out as is the case with the European bugle. Lali signalling differs from the

rectangular in shape and sunk in the centre. To increase the resonance of a small lali a Fijian will sometimes hold it against his chest while another man beats it.

The lali apparently evolved from the dug-out canoe, which is only a wooden trough on a large scale. When Captain Cook visited the coast of New Zealand in 1770, he noted that the Maoris, to



Polynesians.

morse code in that the combination of notes represent words, and not letters, consequently each word is arbitrary, and has to be memorized separately, as the Chinese do with the ideographs in their symbol writing.

In the small lali, used for accompanying singing, the hollow does not extend to near the ends of the instrument as is the case with the larger kind, but is

keep the rhythm during their chanting, struck the sides of their canoes with paddles. In the old days the Fijians did the same, and it would be a simple step for them to drag a canoe into a village and use it for drumming and, later, when it became worn out, to substitute a log hollowed out in the same way as was the canoe.

Frederick Bayley Deeming

[From a lecture delivered before the Society on February 20 by Sir Colin MacKenzie, K.B., M.D., Director of the Australian Institute of Anatomy, Canberra.]

AN address was delivered before the members of the Anthropological Society of New South Wales on February 20, 1934, by Sir Colin MacKenzie, K.B.,

M.D., Director of the Australian Institute of Anatomy, Canberra. The lecturer dealt extensively with the case of Deeming as a primitive type, from the

point of view of life history, psychology and comparative anthropology. At the age of 39, Frederick Bayley Deeming suffered the supreme penalty in Melbourne for the murder of his wife, having previously murdered his first wife and his four children in England. At the time of his trial in 1892, the alienists were unable to agree as to Deeming's mental state, but the recent acquisition by the Australian Institute of Anatomy of Deeming's remains, which included a left thigh bone and the cranium, has enabled the case to be reopened after a lapse of forty years.

In order to present the case as a whole, details of the last four years of Deeming's life were rather fully dealt

(c) Illustrations, in sequence, of the interior of the skulls of male Gorilla, Jervois, Deeming, Australian Aborigine, modern Australian and a brachycephalic German soldier.

The cranium constitutes an important document, since it furnishes us with information on the two main factors producing its shape:

- (1) A force from within—brain development.
- (2) A force from without—muscular pull.

In the case of the cranium of Deeming, whose cephalic index was 82.5 and capacity about 1,400, attention was drawn to the poor frontal and occipital



The Oldeway Skull.

with, and an exhaustive analysis of his psychology made from his history and conduct. The opinions of alienists at the trial were quoted, and also the statement of Mr. Scott, the gaol chaplain, who described him as an "extraordinary being, difficult to diagnose and impossible to fathom."

In illustrating the address the following casts were exhibited:

- (a) Crania of Deeming and Jervois; also aboriginal Australian, and modern Australian skulls.
- (b) Thigh bones of male Gorilla, Barham, Deeming, Java, and Tasmanian Aborigine. These were arranged in that sequence.

development, the position of the lambdoidal suture, the recurvation of the mastoid process, the dorsal position of the foramen magnum, and the occipital thickening of the cranium with thinning as the foramen is approached. Here Deeming bore a resemblance to the skull of the male gorilla and the Jervois skull.

THE FEMUR OR THIGH BONE.

Bone is definitely the slave of muscle, and the big muscle action which has achieved the erect posture has been concentrated at the hip and knee joint. Therefore, the stages of man's development are definitely written on the

femur, as they are also on the skull. The femurs exhibited showed clearly that Deeming's bone approximated to the primitive Barham thigh bone, more than to the modern bone. The points of importance are the angle of the neck of the femur, the shape of the shaft, and the comparison of the width of the respective condyles.

These specimens demonstrated the anatomical basis of Deeming's physical appearance and mode of walking. He

was described as a small man with long arms, who continually kept his head hanging down, and walked "with a kind of a limp, a slouching walk, a sort of shuffle."

The reason of the confusion in the minds of the mental specialists who examined Deeming is that they were dealing with a primitive brain which had turned criminal. In conclusion, the lecturer indicated the lines on which such cases should be treated.

Some Recollections of the Aborigines of New South Wales in the Years 1848, 1849 and 1850

(By H. O'SULLIVAN WHITE.)

Through the courtesy of Mr. W. J. Enright we are able to publish this paper, which was read before the Maitland Scientific Society many years ago. Mr. H. O'Sullivan White was a Licensed Surveyor attached to the Lands Department of New South Wales. In his later years he worked in the Maitland district.

BEFORE commencing my recollections I may as well inform you that I am a native of the Hunter, and was born within two miles of this side of Singleton, in November, 1861, so that I am close on 64 years of age. I make this preliminary statement because it was in my boyhood and youth I obtained what knowledge I have of the Aborigines. What I write will be in a chronological and narrative form, without any pretensions to being scientific. I well remember them as a boy being very numerous about Singleton, then known as Patrick's Plains; they often visited my father's place, Greenwood, now owned by John Moore. Their principal place of encampment was on the property of the late John How, adjoining Greenwood on the one side and Singleton the other. It seemed to be a belief amongst the blacks of the Hunter that after death their future state would be that of white men, but I have since thought this may have been put into their heads by the whites who mixed with them, by way of a joke. I have a distinct remembrance of a large

corroboree taking place on the bank of the Hunter in one of Mr. How's paddocks somewhere near where the bridge now stands on the Westbrook road. There must have been close upon 400, if not more, present; they were not all Hunter blacks, the Macleay and Manning tribes helped to make up the number. It was a common occurrence in those days for adjoining tribes to meet and make their demonstrations, some of them having the appearance of warlike exercises, while others partook more of the character of a comedy. What was their purpose I have never learnt, but they have always seemed to me more like social gatherings than anything else. However, as I go along I have more corroborees to speak of, and as I was then older and better able to observe, I took more notice and will give such their characteristics.

In the early part of the year 1848 my father received instructions from the then Surveyor-General, Sir T. L. Mitchell, to proceed over the Liverpool Range or, rather, the dividing range between the eastern and western waters,

to start the feature survey of that part of the colony, that is, to traverse the watercourses and ranges so that they might be charted, for up to that time they were unknown to all but the squatter, his stockmen, and shepherds. I accompanied my father on that occasion in the capacity of an assistant. There were five others, making seven in all, counting my father. It was while thus employed I saw a good deal of the blacks and their habits. We had one with us, a man about five and twenty; his name, he informed us, was Paddy Tighe, but who christened him he never said. I fancy he got his name from his humour, for he was full of it, and decidedly Irish in its character. We had him for nearly three years, and regretted his loss; he was seduced from us by a squatter. Paddy was a very intelligent black; he knew all the fixed stars of any magnitude, as well as the planets in our hemisphere, and where to look for them at particular seasons; each had its name, but unfortunately I cannot find the record. I have it somewhere; when it turns up I will with pleasure give the names to the Society. I remember only two, those of Venus and Arcturus, the former called Tyndrema, the latter Quoinbelong. They have names also for every inequality of the surface of the land; each water hole and bend in the streams have also their distinctive name, and of course each variety of timber is named; peculiarly formed trees are also noted. To such an extent did they carry out this talent that I have known them to direct a strange black a route to him otherwise unknown and the stranger to find it by the directions given from this knowledge. I will now proceed to give some information about a habit they had, which in some way must have applied to their religious belief.

One of a tribe, always a leading member, and generally well up in years, visited alone some inaccessible place in the mountains, there forming a circle of stones of considerable size, the circle being about seven feet in diameter. In this he was to stand and interview

the *wandah* or spirit (whether good or evil I never could make out, but held in great dread). The vigil lasted three days and three nights, the interview with the spirit only occurring in the night. The black who underwent this ordeal became the *caragy*, that is, chief director of his tribe. I have met with numbers of these stone circles, always on high points of the ranges and the country very broken, particularly amongst the Warrumbungle ranges. On the Castlereagh River I have met with them, also on the Nandewar Ranges between the Namoi and Gwydir. I do not put up for a scientist, so must leave it to them to elucidate. I but give what I have seen, but to me, untutored as I am, it seems a strange coincidence that these savages should make use of this mystic sign. They had tribal laws amongst themselves, which were strictly enforced. I was present at a council where one of the tribe was tried for some offence; his judges were the old men, who sat on their heels in a circle, the culprit standing in the centre. Each one of the old men made a speech, speaking with great dignity, and making use of their hands at turns to impress their hearers with what they said, and the audience uttering exclamations of assent or dissent as it struck them. Throughout the meeting the utmost quietness and gravity prevailed, and no meeting of civilized individuals could have been held with greater decorum. The culprit who replied to the accusation was acquitted on this occasion. Shortly after this event, while we were encamped at one of Rouse's stations on the Castlereagh, I saw a dozen or more young blacks who had at a recent *Borah* been made young men of, that is, they could take unto themselves wives, and have a voice in council. The wounds made in the operation of scarifying were quite fresh, and unhealed. Upon their arms, thighs, back and breasts were open wounds that could not have been more than three or four days old. I have never witnessed a *Borah*, nor, I fancy, has any other white man been permitted to do so.

I have heard from the blacks descriptions of portions of the ceremonies but as I cannot vouch for them, I do not give them. I have seen numbers of the *Borah* grounds. The place chosen for these ceremonies is generally the top of a flat ridge, and the trees around the spot fixed upon, about an acre or two, are carved for about twelve feet from the ground. There seem to be two patterns, one curved, the other angular; many of these places can still be traced. Within late years I have seen one of them near the head of the Williams River.



Man and Lubra, north-west of Western Australia.

On one occasion I witnessed the death and burial of an old blackfellow. We were encamped at the time—early in 1849—on the banks of the Macquarie River, where the town of Dubbo now stands, and close to us a tribe of Aborigines had their camp. Death was the result of old age. I well remember seeing the old man when he was dying, stretched on a possum

rug in a rude back gunyah. As soon as life had departed, a great commotion took place in the camp, the gins yelling and tearing their hair, several of the men preparing the body for burial. This was done by doubling up the corpse, bringing the chin between the knees, wrapping possum rugs around it, and binding it in this position with the belts taken from their loins; these were rudely netted sashes some six feet in length—all the men at that time wore them—to which in front and behind were appended bunches consisting of strips of kangaroo skin tied together, and which was the only covering they ever wore. No sooner was the body thus tied up than one of them took it upon his shoulders, others relieving him when he got tired, and moved off with it to the sand ridges back from the river, the whole lot stringing after the body, the gins apparently lamenting as they went along, and in fifteen minutes after the death not a black remained in the camp. They buried him on a sand ridge about a mile from the river. They took considerable pains in doing this. After making a hole some three or four feet deep (it was very soft), they placed the body in it just as it was bound, that is, in a sitting posture, and covered it up. They then described a circle around the grave, taking the grave for the centre, about sixteen feet in diameter, and then, with small wooden spades made from the myall wood (used by them for grub hunting to dig along the roots of the gum trees, exposing the hole of the grub, which was hooked out with a twig, large white ones being considered by them a great delicacy), carefully removing the earth from within the circle, and formed with it a dome-shaped mound over the grave, its outer edge being about two feet from the rim of the circle. They then carved the trees around it in the same way that their borah grounds were done. Part of Dubbo must now stand where this tomb was so carefully raised by the poor blacks. Little did they foresee when engaged in their task that the town of the white man would stand o'er his grave.

I will now endeavour to give you some idea of the skill of the Aborigines in tracking, or trucking as they have it in America. We were, at the time of the occurrence I am about to relate, encamped at the confluence of Cox's Creek with the Namoi, the present site of Boggabri. A hut keeper in the employment of a Mr. Denman was lost in the scrub at the back of the rock known as Coopabirndi, this was in the winter of 1850. I went out with two blacks, the before-mentioned Paddy being one of them, to try and find him. He was a wooden legged man, an old servant of the late Helenus Scott, of Glendon, who had found his way up the country. We had no difficulty in getting on his track, on account of the wooden leg. We followed it over rocks and stones, sometimes losing it from the nature of the country. Whenever this took place, a mark was made where the last track was found, then the blacks would start from the mark and, moving in opposite directions, upon their hands and knees, each leaf, stick and stone was carefully examined and, moving in a circular direction so as to meet further on at some distance from the mark, by this means they invariably recovered the track. We found five of the poor man's camps, formed of boughs. He must have wandered round and round, but we never found him. A violent storm of rain came on, obliterating the tracks, and, although we, knowing he must have been close to us, coo-eed, fired guns off and searched the scrub around, we could get no trace of him, and had to abandon him to his fate. I saw an account in the *Maitland Mercury* seventeen years afterwards of the finding of his skeleton, wooden leg and all, close to where we lost the track.

I must now give you some further accounts of corroborees. One that I saw on the Meeki was very remarkable from the way the blacks were rigged out. The blacks informed me it came from Queensland. They evidently used to transmit these ceremonies from one tribe to the other, thus resembling more civilized communions with their plays.

Each performer was got up in a curious way. Besides being painted white and red in a hideous way, each man had three lances attached to him, some eight feet in length, with tufts on the upper ends, one lance on each side, the other in the centre of the back, secured at the loins and shoulders, their hair being spread out as much as possible, having a singular effect in the light given by the moon and fires. They went through their evolutions in time to the chant of the gins and, when they lined up, as it were, in front of an enemy, made them look very imposing.

I will give one more account of a corroboree of a different character that I witnessed in New England in November, 1850, two miles this side of Armidale. There were some 600 in all, including the Macleay and Clarence River blacks, as well as those of New England. The plot, for so I must call it, was a singular one, and very laughable in its *dénouement*. Picture to yourself this number of blacks massed in a body, all elaborately painted white and red before the large fires lighted for the occasion, forming a square within which you could not see. All at once, in time to their rude chant, opening out to the right and left into line with as much precision as soldiers on parade, an object coming into view which puzzled you to say what it was. At last you discover it to be a blackfellow all smeared over with honey, to which adhered the white down of birds, giving him a most grotesque appearance. According to them he represents the debil debil by hopping before them while they execute a war dance, their spears pointed towards him as if for throwing, and their feet coming to the ground together, in time to the beat of the gins. They are excellent time keepers—they never make a mistake—when going through their performances, which they generally finish off about twelve o'clock.

The morning after the corroboree I was a spectator of, I imagine, what few whites have witnessed, that is, the carrying out of a sentence passed upon

an Aboriginal by his tribe for the stealing of a gin belonging to another tribe. The sentence was that he should have twelve spears thrown at him from a distance of twelve paces. The only protection allowed him to guard against the spears was a small shield, called by them a *heileman*, made of hard wood about four inches wide where the hand hold was, about fifteen inches long, pointed at both ends. Every spear was thrown by a different black, and with all the force of the thrower, and true to its mark. Every one he met with his *heileman*, and they glanced off, leaving him unharmed. His position while receiving them was sitting on his hams. I was close to him, and he never shrank. His nerve must have been great. After the punishment was over there was a general scrimmage. From what cause I did not learn. The coast blacks, that is, those of the Macleay and Clarence River, separated from the New England blacks, then one from each body stepped out in front, armed only with a boomerang. Then they commenced running up and down, talking away, evidently abusing one another, and getting steam up, till it came to bursting point, when they each let a boomerang go along the ground in a vicious manner. This was the sequel of battle, and the fight became general. They used nothing but

boomerangs and waddies. It was soon over, neither side as far as I could see getting the better of it. There were none killed; a few cut about the legs from the boomerangs, and some with bruised heads from the waddies were all the casualties. After it was over they seemed as friendly as ever. This was the only blacks' fight I ever witnessed, and a very harmless one it was.

I have no knowledge of the native dialects. The Wiraguri was spoken upon the Macquarie and Castlereagh Rivers, and the Kamilaroi on the Namoi and Bundarra Rivers.

Some of the finest physical specimens of the race were blacks I saw upon the Barwon, fellows standing over six feet and built in proportion. They were in a primitive state, as active as cats, and the way they could climb a large gum tree was a caution. To see one tackle a gum tree five feet through, straight, without a limb for sixty feet, no assistance from anything but a small tomahawk, would astonish you. The mode of procedure consisted of cutting two notches, the first one about the level of his hip, the other above his head. Ascending these, he again repeats the operation, and continues so to do until he reaches the top, never faltering on his way. I have never heard of, nor seen, one fall.

Notes on Stone Implements

(By ROBERT TURNER, F.R.A.I.)

FROM time to time one comes across items of interest regarding the stone tools used by our Aborigines, and I do not think there is a better place in which to record them than our own Journal, MANKIND.

FISH-HOOK FILES.

We have all, at times, picked up these implements, and treasure them on account of their rarity. The late W. W. Thorpe, when writing in *Records of the Australian Museum*, Vol. XVIII,

No. 6, said that he had referred to W. J. Enright, of Maitland, for their native name, from whom he received the following reply: "I do not remember the name my aboriginal informant gave me for the implement you mentioned . . ."

Recently, in going through some old copies of the *Journal of the Royal Society of N.S.W.*, I came across one of Mr. Enright's papers in Vol. XXXIV, 1900, in which he says: "*Dipoonga* was the Port Stephens natives' name for

'the stone used for sharpening shell fish-hooks.'" Evidently this is the word we are looking for.

STONE SPEAR-HEADS.

At some time or other we have all become acquainted with the method of pressure flaking used by the Central and North-western Aborigines when making their wonderful stone spear-heads. Dr. Basedow, in *The Australian Aborigine*, gives an excellent description of this work.

I now wish to record a method which was recently reported to me. At the same time I was given a spear-head which was made by this new process.

My informant told me that he had seen the natives making spear-heads by

on to the flake, which caused small splinters to fly off. It was then placed back in the water to cool again, before the same treatment was applied once more. The process was repeated time after time until the flake was reduced to the required shape.

Spinifex grass gum, when heated, becomes soft and more or less liquid, in fact, it behaves very much like sealing wax.

I might add that the gentleman who gave me this information had spent many years in different parts of Central Australia, having travelled through from the Peterman Range to Tanami on numerous occasions.

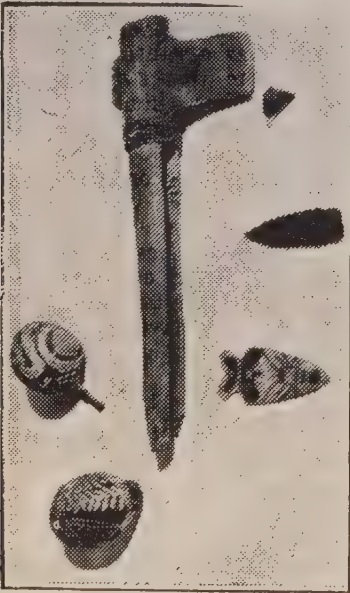
It is very interesting to hear of this new method of producing spear-heads, although the use of heat and cold to produce contraction and expansion alternately is used in the making of stone implements in other parts of the world.

USE OF IRONSTONE.

The Aborigine, we know, used ironstone and sandstone for "pounding" and "grinding" purposes, but did not, as far as we know, use either for cutting implements. Recently, however, I have come across two axe-shaped pieces of stone which have been shaped by the natives, and they both have a definite cutting edge. They may have been intended for breaking open oyster and other shell-fish, but they are not of the usually accepted "oyster" stone type. Of course, ironstone "weathers" much quicker than do the siliceous stones, so that many an implement may not be recognizable after a few years in the open. The two I have in my possession seem to have been definitely intended for cutting.

One was found on Mona Vale Beach, and the other on Palm Beach, at the Barrenjoey end.

On practically every midden in the Hawkesbury River district ironstone implements have been found. They are, of course, mainly of the "oyster stone" type.



Stone headed axe and carved Baobab nuts, North-Western Australia.

pressure flaking many times, but this new method was strange to him. He said that the native first flaked off a piece of stone, which he placed in cold water. After a time it was put on another stone, and then, taking a lump of spinifex-grass gum and a fire-stick, the Aborigine let a drop of the gum fall

"CHOPPEES."

One other find which I think should be recorded was that of a water-worn pebble which had been worked to a point at one end in a similar manner to the "choppee" described by Horne

and Aiston in "Savage Life in Central Australia." It was probably used for flaking off the long "lancet" points. The other end shows definite use as a "hammer" stone and "anvil." This specimen comes from Mona Vale Beach, N.S.W.

Artifacts from Careel Bay and Avalon

(By ELIZABETH KENNEDY.)

GENERALLY the Australian Aborigines only worked one side of their stone implements—the other side being a clean break caused by the implement being flaked off the parent pebble or rock as the case might be. Occasionally, however, implements are found which, in each instance—whether to a greater or lesser degree—have secondary touching on both sides.

Owing to the fact that the Tasmanians often worked both sides of their stone implements, the artifacts so chipped, when found in Australia are often classed as Tasmanoidal, and by some they are thought to be a phase of lithic culture caused by the past influence of the Tasmanian race or (what they should rather be called) representatives of the Tasmanian race, when they were supposed to have been on the mainland. Because of this I am describing the midden at Careel Bay—and another midden closely related to it—and some of the outstanding stone implements which I found both at Careel Bay and at Avalon.

TO CAREEL BAY.

To get to Careel Bay one has to go past Avalon Beach, along the Palm Beach Road, till you come to a road on the left-hand side bearing the signpost To Careel Bay. The road surface, though not asphalted, is quite good, and is made beautiful by the she-oaks, ti-tree and other trees and shrubs common to the Australian bush, which line the road

on either side. The sight is much the same until you reach the bay.

There is only one turn to the left made, and that is near the township, or rather settlement, of Careel Bay.

THE MIDDEN.

All along the road there are faint traces of midden, in the way of broken shells, but the large deposit is opposite the jetty at Careel Bay. As the midden is completely covered by grass, the only place to look for aboriginal implements without digging is at the water's edge, where the midden material, after being loosened by rain, is disintegrated by the action of the tide.

MATERIAL FOUND AT CAREEL BAY.

For the purpose of describing the flakes, the *inner surface* means the side which once adhered to the parent stone (core) before the flake was struck off by the aboriginal workman. It is the side that shows the bulb of percussion. The *outer surface* is the side reverse to the bulb of percussion.

Example (1) *Large Scraper*, triangular in outline, sides $3\frac{1}{2} \times 3\frac{1}{2} \times 4\frac{1}{4}$ inches. Thickness 1 inch. It has been made from a slab of volcanic stone (basalt and felspar?) broken off a boulder or large pebble. The outer surface is weathered, except near two of the edges where it has been flaked off by the Aboriginal, leaving the edge clean. The inner surface was originally covered with a concretion of some igneous

material, apparently deposited when the rock was being formed. This has been carefully flaked off the edges by the Aboriginal leaving only a small portion roughly $2\frac{1}{4} \times 2$ inches in the centre. The implement was evidently used for scraping, as the edges are too blunt for cutting.

Example (2) A *Scraper* of the same material as the preceding example, struck from the exterior of a boulder or large pebble. Semi-circular in outline, the straight edge being $2\frac{7}{8}$ inches in length. Greatest thickness, $\frac{3}{8}$ inch. The outer (weathered) surface is worked along one side only of the arc. The inner surface is worked all around the edges of the arc.

Example (3) *Hand-axe*, made from a pebble, flaked on both sides. Great numbers of pebble axes have been found in New South Wales coastal middens with only one side flaked. Those found flaked on both sides are more rare. This example is $3\frac{1}{2}$ inches long at its greatest length and 3 inches along its cutting edge. One side of the pebble has been split off, and the surface so exposed flaked to meet the flaked edge of the outer side.

Example (4) *Scraper (core)*, made from a pebble which is flaked on both sides to provide a working edge. Greatest length, $2\frac{1}{2}$ inches; greatest breadth, $1\frac{7}{8}$ inches.

Example (5) *Scraper* made from chip broken off a water-worn pebble. Tri-

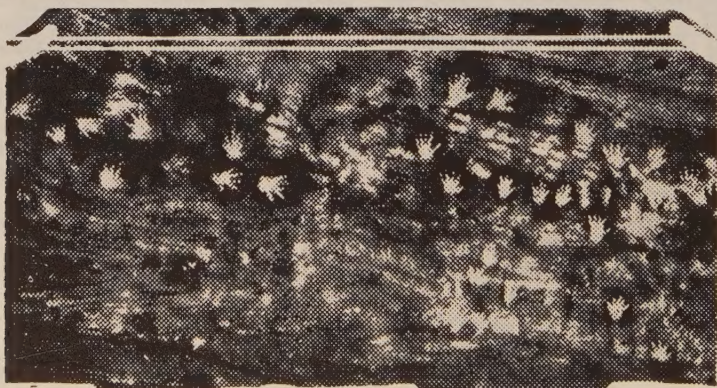
angular in section, $2\frac{1}{4} \times 2\frac{1}{2} \times \frac{5}{8}$ inches. One surface was the water-worn outer part of the pebble. This surface has been flaked along one side to form a clean working edge. The inner surface is rough, and shows no bulb of percussion.

Example (6) *Scraper* similar in material and workmanship to preceding example, except that the water-worn outer surface is curved instead of plane.

Example (7) *Solid Scraper* made from a water-worn pebble, flake struck off on one side to form a kind of base, then two sides flaked to make the cutting edge. Part of the worn surface of the pebble forms a convenient hand hold. Greatest length, $3\frac{1}{2}$ inches; breadth, $1\frac{3}{4}$ inches; thickness, $1\frac{3}{8}$ inches.

THE CREEK.

There were no workshops at Careel Bay, so we followed up the creek which runs into the bay. The creek ranges between four and five feet wide, and is overhung with mangrove trees at the Careel Bay side, and runs fairly freely for about a quarter of a mile. Along its course I found one or two artifacts. The creek runs under a bridge on the main road to Palm Beach, and ends in a swamp at the northern side of Avalon Beach. Up in the sandhills seaward of the swamp was a fairly large midden. Owing to the fact that the Aboriginals procured their material at the foot of the cliffs, they used this part of the



Aboriginal handmarks at Mootwingie, N.S.W.

seashore as a workshop, at which to make their stone implements. That may have been the reason why only finished implements were found at Careel Bay, which seems to be mainly a feeding ground. But communication was continually kept up between the two places, for all along the bay to where the creek starts, and along its course, traces of midden material were found. The blacks evidently used both the sea shore and Careel Bay for procuring their food supplies, but only used the former for the manufacture of their weapons and implements.

MATERIAL FOUND AT AVALON.

Example (1) *Combined Chopper, Concave Scraper and Plane Scraper*. Made from water-worn pebble. Triangular in outline. Size $2\frac{1}{2} \times 2\frac{3}{4} \times 3$ inches. Length $4\frac{1}{2}$ inches. Composed probably of feldspathic basalt.

Example (2) *Concave Scraper* made from portion of water-worn pebble. Outer crust cleaned off, and both sides worked to form a suitable working edge. Length, 2 inches; greatest width, 2 inches; thickness, 1 inch.

Some Historical Facts and Outstanding Personalities of Primitive America

(By DON RAPHAEL MEDINA MATTEI.)

[Read by Don Raphael Medina Mattei, Consul-General for Honduras, at the Exhibition of Primitive Arts and Crafts held by the Anthropological Society in the "Telegraph and Sun" Building, Sydney, January-February, 1934.]

WHEN attempting to write on the subject of the civilization of the Central American and Mexican races, one is confronted by the sheer impossibility of compressing into a short article the multitude of facts that have accumulated on the tablets of one's memory.

This is all the more so when we consider that in Central America were focussed, so to speak, the migrations of the great races from the Mexican Plateau. The races whose genius expanded and developed in those beautiful regions where Nature seems to welcome man with open arms, offering in bewildering profusion all the gifts that heart can desire.

In Central America we have discovered remnants of past cultures whose magnificence has never been surpassed. The immense forests that cover the country outside of the modern cities, conceal the past glories of great empires, proving at the same time man's overpowering ambition to reach immortality and the utter futility of his endeavours.

Among the ruins of ancient cities in Guatemala idols have been discovered

lately that seem to have been brought from Egypt. Remnants of palaces and buildings that seem a copy of our own modern buildings; bas-reliefs representing figures, and statues that present all the characteristics of the white man in war uniform: sword, casque, cuirass, *et cetera*.

In the neighbourhood of Copan have been found beautiful jars with face masks representing animals and human figures with bearded faces. The glaze on the vessels is beautiful, and no one knows its composition.

In the ruins of Utatlan, Panquip, Coban, Chama, and Quiché many artistic vessels and figures of prehistoric origin have been found. In Chameleo an extraordinary fragment was unearthed. It was the Sun God, Kinich Ahan, a facsimile of other images of the same god, with hair portraying flames; but this fragment is finished with such artistry that one cannot help recognizing that the work was done by the hand of a genius.

In Santa Lucia Cozumalhuapa was found a set of panels so wonderfully carved and painted that they compare

favourably with the best that Asia and Europe have produced, and the painting seems as fresh as if it had been done today.

Some of the most curious and puzzling articles of pre-historic origin, found in Guatemala, were the celebrated toothed vessels of Amatitlan, magnificent specimens of ceramic art. But the most curious thing of all the finds in Amatitlan was an Egyptian scarabæus. That it is Egyptian there can be no doubt. The question is: how did it get there?

The city of Amatitlan has a beautiful lake. When a boy, I have often bathed in it. There was a peculiar tradition attached to this lake, a superstition that seems to have had a foundation of fact. It was said that in the northernmost corner resided an evil spirit. This corner formed an inlet or narrow arm of water, covered on both margins by luxuriant trees that interlaced, their branches overhead forming an avenue

(To be continued.)

both beautiful and forbidding. No one was daring enough to swim along its course, and it was just as well, as it was proven by a tragic happening.

One day a great swimmer from New York visited Amatitlan and, wishing to show how little he cared for the superstitions of the natives, decided to swim up the river and back. So he reinforced himself with a bottle of *aguardiente* and dived from a boat, in spite of the fact that an old Indian living near by begged him to give up the attempt; but the man only laughed.

He had not gone fifty yards when the men in the boat heard a fearful cry. They rowed desperately to him, they saw him struggling with something in the water and, before they could reach him, he disappeared. The Indian tradition is that a monster, which is a reincarnation of the bat god of the Mayas, inhabits a cave under the water, and devours any living being that comes within the limits of his domain.

Anthropological Notes, News and Personalia

The Sydney Museum of Music collection is temporarily housed in the Hampton Court Library, and is now on view free to the public every afternoon except Saturdays, Sundays and holidays. It consists of numerous primitive and antique instruments of music, photographs and autographs of celebrities, old day-bills, programmes, books and music. The primitive and antique instruments were gathered by the curator during his travels in out of the way parts of the world; and the printed matter—old programmes, day-bills, books, *et cetera*—he got in Europe and America. Many exhibits of great musical interest have been donated, and many exhibits have been loaned. We believe that last year Mr. Percy Grainger, the world-famous pianist, founded a similar museum in Melbourne.

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Mr. J. S. Falkinder was here on a visit from Tasmania, and stayed several weeks. His Tasmanian address is no longer Falmouth, but The Esplanade, Lindisfarne, near Hobart.

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We have been informed that the recently formed Anthropological Society of Victoria has already over two hundred members, which promises well for the future of anthropology in that State.

The latest of the series published by "The Sun" Nature Books, Melbourne, is entitled *Blackfellows of Australia*, and is edited by Messrs. Charles Barrett and A. S. Kenyon, with a foreword by Theodore Fink. Its cost is the low price of sixpence, and is on sale at most bookstalls, so no one should complain of it being beyond their reach. There are many excellent illustrations, and the articles are as follows: The Aboriginal Environment (dealing with the natural conditions under which the Blacks lived, and their probable origin), The Natural Man (describing the Aborigines physically), The Tribes of the South, Tribes of Central and Northern Australia, The Tasmanian Race, Tribal Organisation, Daily Life of the Blacks, Weapons and Implements, Medicine Men and Medicine, Miasmas, Whurries and Gunyahs, The Aboriginal as an Engineer (describing wells, weirs, fish traps, *et cetera*), Wild White Men (Europeans who have gone native), Dances and Games, Black Police and Tracking, Navigation (native canoes), Aboriginal Art (pictorial), Aboriginal Music and Bards, Death and Burial, Language, Myths and Legends, Mission Work Amongst the Blacks.

Although the above articles do not, of course, deal with the subjects thoroughly, the book is very useful, especially to those who do not wish to go too deeply into the matter.